

# Procul este Prophani:

THE

# PULPIT

Vindicated from, and against a Sacrilegious PAMPHLET,

ENTITLED,

## The Pulpit to be Let.

For the Scripture saith concerning *Levi*,

*Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah: who said unto his father, and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy Covenant.*

The Prophecy and Blessing of *Moses* unto that Tribe, *Deut. 33. v. 8, 9.*

**B**Old Laitie! Do'st thou asperse the holy Priest,  
And put to Sale his *Pulpit*, as thou list?  
Know this, Thy hand unto the sacred *Ark*,  
Unsanctifi'd, will cast thee to the dark  
Abiss; where *Uzzah's* judgement doth remain,  
Leaving thy darkned soul among't the slain:  
Do'st thou presume to blot the *Urim* out,  
And sacred *Thummim* too? Then without doubt  
Thy sacrilegious and black-mouthed art  
Will make thy hand to fail, will pierce thy heart;  
The *Altar* stands, the *Sacrifice* goes on,  
The *Pulpit* is not shut, *Preaching's* not gon:  
Those onely that in th' *outer Court* do stay,  
Know not how Priests do preach, how they do pray.  
They do, within the *Vail*, unto the *Cherubs* pass  
To make attonement; And from thence, alas!  
Return your sins remitted, pleading there,  
Where your polluted shapes cannot appear.  
What though the Camp engageth *Ammon*, yet,  
*Moses* and *Aaron* on the mount do sit;  
With holy hands, with holy hearts, they pray  
The wrath, on mourning *Israel*, might stay:  
(Th' unholy being in the Camp) they dare  
Not mediate Gods wrath, where sinners are:  
For when the wedge in *Achans* bosom lay,  
God would not hear, though Priests did preach and pray:  
That golden Idol must be found out first,  
Before the Lord of Life would quench their thirst.  
Therefore they separate, and rather chuse  
T' absent the host a season, then to loose  
The sacred search, which finding, then to retreat  
*Israel's* acknowledgement of sins, and to repeat

Th' Almighty's Mercies; leaving still behinde,  
Th' inferior Levites, for to shew his minde;  
And to direct unto that holy Draught  
Which *Moses* sometime gave, and *Aaron* taught:  
And, cause th' unclean departed not the Camp,  
They dare not trust the *Censer*, nor the *Lamp*,  
In hands unholy; lest the sacred Fire  
Extinguish, and Gods wonted love expire.

If that thy Father drunk, and naked be,  
A Mantle backward, best becometh thee;  
Lest *Cham's* black Curse attend thy debauch't strain,  
And, (with an *Ita*) stigmatize thy Train:

But stay, return into thy self, and try  
Whether thy immoral Sins do not out-cry  
The Mercy of a God; who doth forsake  
Both *Parish* and *Temple* too, and so doth take  
Thy Teachers from deserved hardned ears,  
So that thou can'st not judge, nor voice, or tears:  
Had'st thou reclaim'd thy sin at their desire,  
And quench'd within thy Soul rebellious fire,  
They had not now been griev'd; nor forc'd to flie,  
(As they well term it) from *Hypocrisie*.  
Whilest time, return. Let prayers and tears  
Obliterate your Crimes, take off your Fears:  
Then shall your Teachers, with your selves, be singing,  
He's blest at last, that blest was in th' beginning;  
Then must the Angel sheath the Sword, and cry,  
*Love to men on Earth, Praises to God on high.*

FINIS.

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